563 622 [554] "chief-elder". The charismatic character of such an elder is of prime importance. His wealth, his public influence, his reputation, his military ability and his moral integrity form the basis of his social status.

692 563 671 Internal order is maintained by unwritten common law. Judges act by custom and conscience alone. When a cause of action arises, the litigants, in lieu of blood-vengeance, agree to refer the matter to a court of their own choosing and to abive by its decision. Either both sides agree on one or two biks to settle the case, or each selects a bik, and a third man is chosen as arbiter. Civil and criminal law are not distinguished. Crimes are really torts, and [674] can be settled out of court by compromise. Hence, the criminal [681] is not punished; he simply pays damages, which represent a sort of compounding of the earlier lex talionis. Custom prescribes a 681 563 graded schedule of damages, ranging from a wergild (kun) of 100 horses, 1000 sheep, or 50 camels for homicide, through lesser payments in cattle for adultery, fraud, and serious personal injuries or assault, to a horse and a robe or skin for slander, breaking a finger or tooth, and minor assaults. The full wergild must be paid for killing a man, one-half for a woman or slave, and one-third for a child under ten. The circumstances and intent are not considered. However, a man pays no penalty for killing his child, slave or adulterous wife. For cattle theft, a man must restore the stolen animals and, in addition, pay twice their number as damages. For rape of an unbetrothed girl he must marry the girl, give her father the usual bride-price, and pay him a fine of nine head of cattle.

563 584 [614] Usually before a boy reaches the age of ten, his father seeks a wife for him. Neither the boy nor the girl has much voice in the transaction. Since the nomadic Turks practice strict clan exogamy the boy's father must select a girl of suitable qualifications from another clan. He then sends matchmakers to her father to arrange the bride-price "kalym". Except where a 563 583 584 brother and sister are married by exchange to a sister and brother, marriage is always by purchase. The bride-price, payable in horses, cattle, sheep and camels, varies with the means of the groom and the desirability of the bride, forty animals representing perhaps an average kalym. In return, the bride takes with her from her father's home a dowry, much inferior in value, consisting usually of a yurt, a riding horse or other animals, a chest of clothing, rugs, beddings, and other household articles. Marriage is deferred until the children attain [582] [584] their majority.

/The Kirghiz/

000 before his father-in-law, it must be as a stranger. At this
563 stage, if the bride has proved to be unfaithful, the boy's father
586 may demand the bride price back and break off the marriage.

563 When the tent is finished, the bridegroom takes it and his
591 bride to his own home. If, after one year, the bride finds her
586 married life unsatisfactory, her father may return the bride price to her husband and the couple is divorced.

4. Work and leisure

563 General work around the tent is done entirely by women. The
462 women are strong, healthy, and energetic workers. They not
181 only do the housework, but they also milk the yaks, sheep, cows and goats, weave rugs, make rope and build and pitch the tents. Men, though strong and able to endure great hardships, incline
[517] toward indolence. They like to play the guitar far into the night.
[534] Nevertheless, they also have work to do. They cultivate the barley fields and look after the safety of the flocks and herds on the steep mountainsides.

563 The Kirghiz are sports-minded. Their most common game is
526 baiga, in which the carcass of a sheep or goat is the object of contention. Forty or fifty contestants, mounted on strong horses, strive for possession of the carcass. It is every man for himself. One man dashes forward with the carcass and the others pursue him, trying to tear it away from him. If he is unhorsed, by fair means or foul, he must yield up the trophy. A fast, furious, dangerous game, the Kirghiz love it. In it they display their remarkable horsemanship.

563 The Kirghiz love music and dancing. Only the men dance. The
535 music is provided by a dulcimer, a native banjo and a drum, and
534 much form and ceremony are involved in the dance.

D. The New Uighurs

563 1. The people

The New Uighurs are also called the Eastern Turks. They
[162] comprise about seventy per cent of the population in the southern
[131] part of Sinkiang Province, and some live north of the Tienshan Mountains wherever the soil is fit for agriculture. They are a farming people.

563 The New Uighurs are noted for their gentle character, their
181 honesty, hospitality and complaisance. Criminal offenses among them are very rare; they look upon such crimes as murder,
[674] arson and robbery with a sort of horror. Their houses are never
[342] locked, and their grain is stored in outside repositories.

[251] They are a people who love to make music. Their most com-
[534] mon instruments are the dotou, a two-stringed guitar, a six-stringed mandolin and the tambourine. Boys and young men sing
563 wherever they go, and there are singing beggars and wandering
533 minstrels. The people have love songs, ballads, comic ditties,

at least one monitoring station in each pastoral and agricultural district in Sinkiang.

These sets are designed to monitor local stations but are not powerful enough to receive foreign broadcasts. Reconditioning a radio set to suit "illegal" purposes is one of the major crimes (Hsin-Hua Yüeh-pao, 1955, 8, 258-9).

Extension of broadcasting and diffusion services is being constantly stepped up. By 1962, it is planned to have every village and cooperative listen to Peking. But even these plans exclude the "remote areas" which means that the border areas of Chinghai, Sinkiang and Kansu will not be reached.

VI. Movies and Lantern Slides

In 1950, the Communists trained more than 1,800 people in Peking to operate movie projectors. At that time they planned to establish 700 mobile movie teams. The Communists also reported that by 1951 there were at least 9,943 lantern slide projectors in the country, serving 8,000,000 in 1950 and about 200,000,000 in 1951. Simultaneously the production of lantern slide projectors and slides was expanded. In 1952, there were sixteen factories specializing in manufacturing lantern slide projectors and fifteen organizations to produce slides.

In Sian, Shensi, a city of about 600,000 people, there were four movie theaters. Before the Communists took over, the public usually would have a choice of four different pictures. A recent advertisement of these theaters shows the following monotonous pattern:

Liberation Theater	Northwest Theater	A-fang Palace Theater
3:15, 6:45, 9:15	2:45, 6:15, 8:45	2:15, 5:45, 8:15

People's Light Theater
2:00, 5:30, 8:00

We solemnly dedicate our show to
a translated Soviet Feature, the
Glorious winner of the Stalin Prize
SVERDLOV

This picture concretely illustrated the firmness, courage, and wisdom of Sverdlov. In the dark years under the Czar, he organized the progressive workers to struggle for the establishment of Lenin's Party, and lit up the revolutionary fire which destroyed all.
Released by the Northwest Branch of the China Movie Managing Co.
(Sian, Chʻüan-chung Jih-pao, 1952, July 2, advertisement.)
Sverdlov, Yakov Mikhailovich, 1885-1919, an outstanding revolutionary and one of the major organizers and leaders of the Bolshevik Party, a close friend of Stalin and Lenin, with whom he worked in early revolutionary movements. He spent several years in exile with Stalin. Lenin called him chief organizer of Party and Soviet power.

S
175 places. For instance, during the first two or three years of the
625 Republic, when Sinkiang was controlled by the governor Yang Tseng-hsin, numerous local officials lost their lives in local riots. However, Yang built up a police force efficient enough to maintain peace and order for almost two decades, a record much better than that of the average warlords who controlled other provinces during
S the same period. However, Yang finally was assassinated. Later,
[177] when another ambitious man, Sheng Shih-ts'ai, controlled Sinkiang, he developed a modern police system patterned after the Soviet secret police. Purge after purge made Sinkiang a police state, though people had to give credit to Sheng for his efficiency in maintaining public order. With the removal of Sheng, this police force declined and the province gradually fell into a chaotic situation again.

S
N B. Problems of Managing Diverse Groups
184 Managing the different ethnic groups was a common problem
577 throughout the Northwest, but it was especially serious in Sinkiang where more than a dozen different peoples lived. The problem can be viewed in terms of the different moral standards which were the result of their different cultural patterns and their historical and geographical backgrounds. For instance, among the Chinese, to
S give shelter overnight to a stranger is a favor, not an obligation.
N But according to V. A. Riasanovsky: Customary Law of the Mongol
[671] Tribes, p. 88, among the Mongols, refusal to give shelter for the
[674] night is a crime. Obviously over the barren, bitter cold desert and steppe refusal to grant shelter may mean life or death to a wandering traveller, while among the Chinese agricultural society it was usually only an inconvenience. Among the Moslems, Muhammad Ali
S in The Religion of Islam, p. 759, reports that it is believed that
N 681 people are equal before God, so that punishment must be inflicted
184 without respect of persons. On the contrary, the Mongols pay much
674 respect to their leaders. Riasanovsky op. cit., p. 93, states: "The punishment changes not only with respect to the object, but also with respect to the subject of the crime: there is no equality before
S the law." Hence, ibid., p. 8[illegible] "for the murder (with arson) of a
N [565] nobleman the punishment is ruin (confiscation of all properties); of a man of the middle class -- 300 animals, 30 valuable things; of a man of the lower class -- 15 times nine animals and one valuable thing." Adultery and rape are serious crimes among the
N Chinese. However, the Tibetans, according to Robert B. Ekvall:
681 Cultural Relations on the Kansu-Tibetan Border, p. 11, permit
184 more freedom in sexual intercourse than most people. Theft is
674 punished by the Mongolian laws, Riasanovsky, op. cit., p. 91, reports, especially if a third theft, the punishment for which is ruin. But to the Tibetans "a crime is determined by the position of the one against whom it is committed. Robbery of a stranger is laudable; robbery of another Tibetan is serious only if he is powerful

N
*175 "Under a call of the correct nationalities policy, Hsiang Ch'ien
*668 yielded to the people in Chiencha in the afternoon of July 11, and
669 arrived at Sining on July 31....
579 "The Chinghai Provincial People's Government has appointed Hsiang Ch'ien to continue to hold the post of chieftain."

S 7. In an article entitled "The great achievements of People's
175 Sinkiang during the past three years", in Sinkiang jih-pao, January
668 1, 1953, Burhan, the governor of Sinkiang, gave the following report:
669 "During the past three years, (1949-1952)...we have wiped out
579 more than 20,000 of the remnant of the KMT bandits, basically cleared out the hidden spies...."

8. In the same paper, in April of 1953 there appeared the following:

N "(NCNA Lanchow April 6, 1953)...Northwest Regional Admin-
*175 istration Council called a meeting of the Kazakh chiefs along the
*563 border of Kansu, Chinghai, Sinkiang at Lanchow from March 23,
*668 to April 3, 1953....The Kazakh chief A-t'ung-pai-k'e said: 'In
669 the past, being deceived by the bad people and believing in the rumors, we did not cooperate with the People's government. In-
S stead of punishing us for our past faults, you are now helping us...'"
175
563 The above cases all clearly indicated political disturbances.
668 Judging by what has been revealed here, the Communists did try
669 to modify their laws and standards to woo the minority groups. They also did use the minority people as their own agents to police as well as to pacify the resisting minorities.

N 9. (NCNA Sian, February 28, 1955)
*175 "According to statistics of the people's procuratorates in 48
*668 administrative districts, hsien, and municipalities, 3,500 cases were taken on in 1954."

625 10. (Urumchi Sinkiang jih-pao, January 20, 1955)
694 "The Provincial Public Security Department has also dispatched
631 five work teams to various places and adopted a combined policy of
S carrying out penetrating detection, investigation and research to-
175 gether with the resettling of vagrants and the pronouncing of sen-
668 tences with great fanfare. According to incomplete data from
625 various localities during the past 11 months, 71.7% of the crimi-
694 nal cases have been brought to light. The data from the two spe-
631 cial districts of Tacheng (Chuguchak) and Altai, from the two municipalities of Ining and Kuche as well as from Shache hsien reveal that a total of 25 major criminal cases have been unearthed."

11. (Urumchi Sinkiang jih-pao, January 20, 1955)
S "Judging from the events that have taken place in our province
175 during the past year, there are still some habitual robbers, habit-
668 ual thieves and other criminal culprits who have not been disposed
• 674 of. Some elements who have gone through reform through labor or who have been released on termination of sentences still refuse to repent and continue to jeopardize social order. Some landlords

S 175 668 694 who are recalcitrant in maintaining their reactionary standing and military and government officials of the former Chiang government still cling to the shameful and parasitical way of life without engaging themselves in proper employment but commit various practices of thieft and swindling. Some ruffians indulge in drinking and assaulting women. Some illegal prostitutes and professional gamblers convert their brothels and gambling houses into dens for robbers, thieves, and ruffians, and into hotbeds for nourishing crimes. Some unscrupulous second-hand goods dealers and hotel keepers collude with burglarious elements to dispose of spoils and even act as chief planner of crimes. More serious still, a batch of habitual thieves who sneakily move around various places even collaborate with one another to commit theft and robbery in an organized manner, using arms to threaten people and to carry out violence. Some culprits refuse to repent during reform through labor and even escape from jails to continue their crimes. Some burglarious elements who sneaked into our province from other provinces and who also belonged to the category of counter-revolutionaries carry out their counter-revolutionary sabotage activities in the form of criminal offense or impose themselves as military and government personnel to commit extortion and blackmailing. Some ruffians even intensified their activities to rob and rape women."

N *175 *668 829 12. "An address delived by Hsi-jao-chia-ts'o, a deputy from Chinghai, at the 2nd meeting of the 1st session of the National Congress:

"'Recently, in some nomadic areas (in Chinghai) we discovered rumors spread by the enemies, saying, "To start cooperatives in nomadic areas is just another form of confiscation of cattle and sheep." It definitely hurt the productive morale of the people....

N *175 *668 669 *563 787 "'Furthermore, there are numerous counter-revolutionary elements carrying on sabotage under the cover of religion. This is often discovered in the area of minority groups. For instance in some nomadic areas in Chinghai, people rumored that a Heavenly mandate had descended, saying that the world would be destroyed soon. The people would suffer in great calamities, etc. It was a disguise of the devil to disturb the common people... But a lot of those who had faith but were short of wisdom believed it.... They interrupted their productive activities and devoted their time wholly on chanting Buddhist scriptures every day, hoping that by doing so they may escape from the disasters....

"'The counter-revolutionists are so active that we cannot afford to neglect them. We must get rid of the idea that everything is in order.... We must suppress them.'" (Hsin-hua yueh-pao, 1955, No. 8, p. 69.)

N *175 669 *668 13. In the Hsin-hua yueh-pao, 1955, No. 8, p. 197, there appeared

"An address delivered by Sun Tso-ping, a deputy from Chinghai,

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*175 at the 2nd meeting of the 1st session of the National People's Con-
669 gress on July 27, 1955:
*668 "'Chinghai is an area where many nationalities live.... There are hidden counter-revolutionists and reactionary landlords, rich farmers who are still trying in every way to sabotage the unity of the nationalities. The methods used by these enemies for sabotage are dangerous and shrewd, mainly along two lines, namely, under the cover of religion or by upsetting international relations. The counter-revolutionists also sabotage our productive activities through arson, robbery, spreading of rumor, etc. They even organize open military rebellions. The reactionary landlords and rich farmers also stir up trouble between the middle farmers and the poor farmers. They infiltrate into the mutual cooperative groups and cooperatives to sabotage the mutual cooperative movement.'"

S
175 14. The Sinkiang jih-pao, September 30, 1954, reported
669 that
668 "In the first half of 1954 alone, we have discovered 3429 cases of counter-revolutionary plots in Sinkiang. According to incomplete statistics, we have made arrests in at least 15,000 cases of various criminal offenses during the past 5 years." (A Report on the Achievements of the Political Works in Sinkiang Province during the Past Five Years," by Vice-chairman Kao Chin-ch'un of Sinkiang Province.)

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• [674] The above reports clearly indicate that there have been disturbances, resistance, sabotage and open rebellion besides ordinary crimes in every province of the Northwest from the very beginning of the Communist conquest until the present.

4. Conclusion

N
105 The regular police system under the Communists is huge, yet
*668 it is only a very small part of the whole police system, much like
625 the part of an iceberg floating above the sea level. Strictly speaking, every branch of the Communist government, no matter whether it is legislative, administrative, judicial or economic, is a part of the police system and under the control of the Party. Moreover, every person in the country is organized and enlisted in the secret service. He is watching and being watched. Violators are subject to very heavy penalty. (See "The Regulations for Punishing the Counter-Revolutionaries" adopted by 11th meeting of the Central People's Government Council on February 20, 1951, in 1952 Jenmin shou-ts'e.)